16: Müller--237 [4] U-3 (no date) 1910 Formosan Aborigines
116, 782, 789

There are numerous methods used to exorcise evil spirits. Often they are appeased with offerings; thus, if a man has recovered from a disease, he sacrifices a pig, etc. At other occasions, especially if the evil spirits have sown discord among a group or caused an epidemic, such as smallpox, they try to drive the evil spirit into a pig; then they cut off the ears of the pig and finally burn it so that the evil spirit is believed to be destroyed altogether.

16: Müller--237-238 U-3 (no date) 1910 Formosan Aborigines
116, 751, 789, 824, 721

Even when there is no immediate cause for anxiety, preventive measures are used. Thus every household uses measures to drive the evil spirits from its house several times a year. For this purpose they strew grains of rice, mixed perhaps with pieces of pork [238] or small pieces of Calamus [MC: the sweet flag (Acorus Calamus) or its aromatic root] on the floor and speak magic formulas. Calamus plays an important part in all the religious ceremonies of the aborigines. If there is a smallpox epidemic, they try to appease the evil spirits by going on a headhunting expedition and presenting the head as an offering. [MC: Millet and calamus form an important part of the periodic propitiation ceremonies. For details see category 796.]

16: Müller--241 U-3 (no date) 1910 Formosan Aborigines
116, 789, 775

Since the aborigines of Formosa are extremely superstitious, it is only natural that they have other reasons for headhunting. Its function in trial by ordeal has already been discussed. Among some tribes of the Ataiyal group, headhunting is also a necessary preparation for the festivals in honor of ancestors. It is also used as a kind of fetish for exorcizing evil spirits. Some of the aborigines believe that the soul of the man who has been killed in this way becomes subject to the power of the man who has killed him.

20: Alvarez--253
789, 764, 322

(no date) 1927

Formosan Aborigines

"The Tsalisen of the mountains in front of the Port of Takao are styled ka-lé-lang by the Chinese (4).

4. According to the highly authorized Chinese dictionary (Kang-hi), the two signs ... mean 'ugly wooden figures used to make dollies'. They are called Kalé-hi in Formosa. Such Kalé-hi are made for the purpose of exorcising the devils, when somebody suddenly dies. This name 'ugly figures' seems to have been applied by the first Chinese invaders to the savage tribes of Formosa."